AN ACCOUNT OF THE
TRIAL OF

Social Dance,

BY

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TABLE OF CONTENTS.

PREFACE 5

CHAPTER I—The Venue and Charge 7

CHAPTER II—Testimony of Young Christian 9

CHAPTER III—Testimony of Dr. Goodwill 14

CHAPTER IV—Testimony of Worldly Fun 16

CHAPTER V—Testimony of Roman Catholic Bishop, of X. Round Dancing Master and Police Captain 21

CHAPTER VI—Testimony of Chicago Barmaid and Helen Paganus 25

CHAPTER VII—Documentary Evidence 28

CHAPTER VIII—Address of King's Counsel 31

CHAPTER IX—The Verdict of the Jury and the Judgment of the Court 40

THE TRIAL OF SOCIAL DANCE.

PREFACE.

It is Easter Sunday today, dear reader, the anniversary of the Blessed Resurrection of our Savior. Two months prior to this date, if anyone should have told me that I would write this little volume, I should have been loth to believe him. Why then, was it written? Because the author was made to realize that so many of His professed followers are fast losing, if they ever had it, the clear vision of the beauty of holiness. They profess faith in a Risen Lord, but many give little or no evidence of having died with Him unto sin and risen with Him again in newness of life. An aching heart there is in many a pastor's bosom over the flood-tide of worldliness that has risen so high in the Church of Jesus Christ. This little book is sent forth into this great busy world which is so taken up with its buying and selling, its marrying wives, and giving in marriage, its piping and its dancing with the earnest prayer that it may be a beacon in the wilderness, a beacon shining so brightly that it will cause many to see eye to eye and face to face. It is sent forth in the hope that it will encourage others who are watchmen in Zion to sound the alarm because of the fact that the dykes surrounding our spiritual Holland are threatened with destruction through the constant and increasing inroads made by the treacherous seas of self and the world, that surround the Kingdom of our Lord and Redeemer. The treatment is somewhat novel in its character. It is hoped for that reason there will be all the more interest taken in the truth taught. To some it may seem bold, even perhaps to recklessness. Let me tell you, dear reader, there is a Quaker-like sedateness and moderation about the little volume, in comparison with what might be said; in comparison indeed with what others have said on the subject. Some, doubtless, will be grieved, offended, perhaps, because of the vein of satire they will find in certain portions of it. Let me say to you, in that

case the pain, or resentment you may feel will show how unerringly the shaft of ridicule has found its proper mark. If you should discover some barbed arrow quivering in your vitals, pray, do not pull it out and cast it from you in anger. There is a Divine irony. We do not claim that ours is such. Yet remember that God has said "I also will laugh at your calamity. I will mock when your fear cometh; when your fear cometh as desolation and your destruction cometh as a whirlwind." Why? "Because," says Jehovah, "I have called and ye refused. I have stretched out my hands and no man regarded. But ye have set at naught all my counsel and would none of my reproof."

Go, then, little book, on your mission, a voice in the wilderness, a voice crying, "All flesh is grass and all the goodliness thereof as the flower of the field. The grass withereth, the flower fadeth. But the word of the Lord endureth forever." Go, then, in the name of Him who "lived and died and rose again that He might be Lord both of the dead and the living." With His blessing, may you be one of those fountains of sweetness and light that are transforming the deserts of sin and worldliness unto a fruitful garden of the Lord according to his promise, "Instead of the thorn shall come up the fir tree and instead of the briar the myrtle tree and it shall be to the Lord for a name and for an everlasting sign which shall not be cut off."

THE AUTHOR.

Stone Ridge, N. Y.,
April 2, 1899.

THE TRIAL OF SOCIAL DANCE,

THE VENUE.

Kingdom of Jesus Christ—The Realm.

PRESBYTERIAN PROVINCE.

COUNTY OF THE PROTESTANT REFORMED CHURCH.

BEFORE THE ECCLESIASTICAL COURT
OF OYER AND TERMINER,

Judges—The Eight Elders of the Consistory.

THE ONLY KING AND POTENTATE, JESUS CHRIST,

vs.

SOCIAL DANCE.

THE KING'S COUNSEL,
A MINISTER OF THE GOSPEL,

THE JURY,
THE PUBLIC CONSCIENCE.

CHAPTER I.

THE Dance, otherwise known as Social Dance, having found an entrance into the Kingdom of Jesus Christ, and, it being commonly reported that the said Social Dance has been for some time having a very injurious effect on the higher life of various subjects of the Realm, dwarfing and stunting their spiritual growth and leading them back into the world, whereby the Kingdom is

greatly shorn of its strength and influence, and the enemies of our blessed King and Savior are aided and abetted in their efforts to thwart the true glory of His reign, a charge was duly drawn up and served on the said Social Dance, of which the following is a copy:

"To the Dance, otherwise known as Social Dance, you are hereby charged, by common fame, with exerting a most detrimental influence upon the spiritural life of the subjects of this Realm into which you have gained an entrance. You very powerfully tend to produce in them a decided distaste for that true and vital religion which should characterize those who are loyal subjects of the King. You are constantly drawing them back into the world and worldly ways which they have sworn to forsake with the evil lusts thereof. You cause them to do acts inconsistent with the example of their Lord and Master, who himself never danced, and one that gives offence to many who are weak in the faith, and to the children of the world, so that they are not ready to come out from among them and be separate, to the imminent peril of their precious immortal souls. In view of the serious nature of the charges herein set forth, you are required to appear and plead and to show cause why you should not forthwith be banished forever from this Realm. This is the second notice, and if you do not appear and plead before the Consistorial Court, which will then be in session, ten days from the service of this notice, your trial will be proceeded with in your absence, and judgment will be duly rendered in accordance with the evidence produced and the laws of that Only Sovereign and Potentate, the Lord Jesus Christ."

The Ecclesiastical Court of Oyer and Terminer having been formed and duly opened at the time appointed, the following appearances were noted:

As Counsel to the King, a Minister of the Gospel. The name of Social Dance was then called, and there was no response.

"Social Dance," shouted the crier, "if present, will please come forward." Still there was no response. The presiding member of the court then inquired if there were anyone present to appear for Social Dance in his absence. There

was a great craning of necks among the bailiffs and on the part of the audience, but no one stirred in all the large assemblage. After waiting a moment or two the King's Counsel rose and moved, that, in accordance with the laws of the Realm, the trial be proceeded with forthwith, as it was very evident that Social Dance was altogether unwilling to face an open trial before the jury of Public Conscience.

The Clerk of the Court thereupon examined the records and finding that all the requisites for the trial of a defendant in his absence had been duly complied with, the jury being in the box and no challenge having been offered, the King's Counsel read the Bill of Information that formed the basis of the proceedings, waived the making of an opening address, and proceeded at once to call the witness.

CHAPTER II.

"Mr. Young Christian," said the King's Counsel.

"Young Christian to the bar to be sworn," shouted the Crier.

A pleasant-faced young man came forward, and the oath was administered by the Clerk in due form, whereupon he took his seat in the witness chair.

Having asked his age and occupation, the King's Counsel next inquired, "How long, my young friend, have you been a citizen of the Realm?"

"About three years."

"Native born or naturalized?"

"I was born into the Kingdom, in the revival two years ago last winter; that is, I hope I was."

"Are you acquainted with Social Dance?"

"Somewhat, sir," was the reply, as the color mounted rapidly in his face to the temples.

"How long has he been in the Realm?"

"I do not know. He was here when I came into it."

"Is he especially prominent in this part of the Realm?"

"Of late his appearance has been a great deal more frequent than when I first entered it."

"What is the attitude of the King's subjects toward him?"

"Some repel him and hold aloof from him. From such he keeps away. Others secretly long for his society; but Social Dance having a pedigree that is somewhat tainted, his family in the past having been none of the best, he has not that assured social standing that he would like to reach. Consequently many in the Realm are not quite ready to break over the bounds of propriety and admit him into their circles. There are still some old-fashioned notions of piety—a kind of tradition that still lingers among the masses of the King's subjects; traditions that have come down from the Puritans and the earlier ages, that makes many of them hesitate about taking Social Dance into their set.

"Others have overcome all scruples, if they ever had any, and, with a great deal of fulsome flattery bestowed upon Social Dance for his charm and fascination, his polite and graceful bearing, his careful concealment of the horns and cloven hoofs and forked tail that he is reputed to carry with him, receive him with a great deal of boldness. In fact, figuratively speaking, it is as much as one's life is worth, almost, to suggest in the presence of some of them that he is aught but a thoroughbred gentleman. They assert that the charges concerning his delinquencies are base slanders."

"What time does Social Dance make his appearance in the circles of the King's subjects?"

"Never before nine o'clock in the evening, nor after sunrise in the morning."

"What would you say of the influence of Social Dance on the King's subjects?"

"Detrimental, very detrimental, and most insidiously so."

"Please explain what you mean by that?"

"Those who fall under the fascination of Social Dance somehow lose their interest in attending the appointed assemblies of the King's subjects. The higher features of His law become distasteful to them. Some of them compromise the matter by going to the Solemn Feasts and once in a while to a preaching service. Some who are fond of the

society of Social Dance do not seem to be settled in their own minds. Their consciences are not at rest. They are spiritually irritable and peevish. They are ready to take up any fancied slight. They seem to be continually looking for some plausible excuse they think will justify them in forsaking the assemblies of the Saints. If sin is rebuked they take it as a personal insult. Their appetites seem to cloy of the Bread of Life that the King so graciously provides for His subjects. It is too plain, or it is furnished in too great abundance. Their dainty stomachs cannot endure the strong meat of the Gospel, and they refuse to be fed like babes on the sincere milk of the word. When the King's under shepherd leads them into the pleasant pastures of His truth, the journey is too long. When he would lift their hearts to the Throne of Grace in prayer, the wings of their faith are so weak, because of such little exercise in this direction, that they faint at the very beginning, and begin to find fault, saying, that he preaches too long, or that he prays too long."

"What would you say of those gatherings where Social Dance is the guest of honor?"

"They are mixed assemblies. The King's subjects are a few in number comparatively. The majority belong to the world. The Palm of Honor is accorded to the best dancer or the best waltzer. All other considerations are lost sight of by the side of this one. A reputation for morality or intelligence is but a minor thing. Often there is a great deal of heart burning and jealousy. Social Dance fosters pride in personal appearance or adornment. It does not do to be a poor dancer, plain in appearance or ungainly in bearing. If such chance to find themselves at an assembly where Social Dance holds sway, he or she is almost certain to be a wall flower."

"What would you say of the King's subjects who go to these mixed assemblies that you have just mentioned?"

"They are by no means the most faithful of the King's subjects. Here and there will be found one, perhaps, who is zealous and active in helping to raise the revenues for the support of the King's government, especially if it be at a church social that can be ended with a dance. They rarely

find their way to the weekly prayer meeting. They have never been known to ask if the time might not be ripe for a revival. They have little or no longing for the birth of souls into the Kingdom. If fact, some of the King's subjects have been known to allow men of the world to lead them in the waltz when they should have been striving to lead these same men of the world into the Kingdom."

"What is the opinion among those of the King's subjects who dance about those who do not dance?"

"They are mean enough to say that those who oppose the dauce do so because they cannot dance."

"What is the opinion of those among the King's subjects about their fellow subjects who do dance?"

"Those who are both candid and thoughtful confess that sooner or later those subjects who follow Social Dance drop out of the Realm as real true subjects of the King. By a process of natural selection they fall back into the world, like Judas, each one going to his or her own place. Many such still keep their names on the roll of the King's census, but after a time everybody, both in the Realm and out of it, recognizes the fact that their citizenship is purely a nominal one. 'They have a name to live, but are dead.' They are painfully conscious of this themselves at times."

"What is the opinion of the world concerning one of the King's subjects who consorts with Social Dance?"

"It is very comforting to the world to have the King's subjects do this. They know that the reaction has begun which if unchecked will speedily cause the King's subject to become once more one of them. They know, too, that the moral nerve of the King's subject has been almost completely paralyzed. Dancing Christians will wink at many things in their worldly friends that many other of the King's subjects will not tolerate. The candid opinion of the world is that the whole moral fibre of a dancing Christian is greatly deteriorated."

"Are the ministers and the elders invited to these assemblages where Social Dance makes his appearance?"

"No."

"Why not?"

"Oh, that would be too funny to think about. The idea is perfectly ridiculous."

"Why so?"

"Well, at least, as long as the minister is present Social Dance doubtless would not make his appearance."

"Why not?"

"The King's subjects would not like to have him see them cultivating the acquaintance of Social Dance?"

"For what reason?"

"Oh, I do not know, unless it is because of the traditions that have come down from those who protested against the coarseness and voluptuousness of such ages as that of Charles II."

"What would be thought of a minister who should join in the peculiar recreations of Social Dance?"

"He would be considered either a fool or a knave."

"Do they serve a collation in honor of Social Dance?"

"They do usually about twelve o'clock mid-night or one o'clock in the morning."

"Do they return thanks to God for His bounty before partaking of this collation?"

"Oh! how perfectly ridiculous such a thing would be."

"Do they begin a meeting with prayer where Social Dance is to be the guest of honor?"

"Such a thing is unheard of. It would be perfectly *outre*. Dancing and praying are like oil and water, they do not mix."

"As a subject of the Great King, what would you say about allowing Social Dance to remain within the Realm?"

"He certainly is entirely foreign in spirit and influence to the laws and principles of the Realm. The King's subjects are called to His service, and that means more or less sacrifice. Social Dance fosters self-gratification. His acquaintance is not cultivated because of any good that can come to any one else, but is sought after purely and simply because for the moment it is pleasing. There is something exhilarating, even intoxicating, about his influence which grows into a fascination, whose hold can scarcely be broken."

That is all, Mr. Young Christian, said the King's Counsel.

CHAPTER III.

Dr. Goodwill, next announced the King's Counsel.

A portly, round faced gentleman with iron grey hair and eye-glasses came forward, was sworn and took his seat to be interrogated.

"Dr. Goodwill, do you know Social Dance?"

"Well, somewhat, I should say."

"We mean now, in your professional capacity," said the King's Counsel.

"Certainly, I understand," was the reply.

"What can you say Doctor, of the peculiar diversions and antics that Social Dance fosters?"

"In and of themselves they are unobjectionable. Enjoyed in the proper time and way and in the right degree they may be even beneficial."

"Please explain to us what you mean and give the distinctions between what is objectionable and what is unobjectionable?"

"Dancing in and of itself could be made an important and valuable branch of physical education. It is one form of gymnastic, light gymnastics which old practitioners recognize more and more as being preferable to heavy gymnastics, or the lifting of heavy weights accompanied with violent contortions of the body. In connection with music it touches the play impulse and substitutes a spontaneous flow of energy for the mechanical effort of the will. In the case of the young especially, it gives an outward gracefulness of movement and of form even and produces a kind of mental exhiliaration that stimulates the imitative faculties, which is one of the valuable forces in the education of children. It is to be observed, however, that the play feature is the chief element. Where this drops out and the elements that usually accompany Social Dance become prominent, then the dance loses at once all its virtue. For this reason I confine the unobjectionable dance to the case of children before they become aware of such a thing as a differentiation of the sexes.

"The objectionable features of the dance are owing to the fact that it is cultivated so extensively after reaching maturity and by a promiscuous mingling of the sexes. As a factor in childhood development the dance may have a proper function. But there comes a time in reference to this as well as other things, when it is wisest and best to put away childish things. It is to be observed, however, that all the really valuable features of the dance in the case of children can be attained by the sexes dancing separately as well as together.

"Another very grave objection is the time that is taken for the dance as at present cultivated, viz: the hours of the night which imperious Nature has decreed should be exclusively for sleep and the re-invigoration of the flagging physical and mental energies. Nature in such cases usually has her sweet revenge, and oftimes speedily. For after a night of dancing the next day wholly or in part is often spent in bed by the devotee of the dance.

"Another objection is that the dance usually is cultivated in large assemblies and in a close heated atmosphere, and in the case of one sex at least, often with certain parts of the body insufficiently clothed or even unclothed.

"In short, the Dance as it is known at the present day is nothing more or less than a dissipation. It is a most prodigal waste of physical energy, as the dance is ordinarily protracted far beyond the limit of heathful exercise, leading to excessive fatigue and loss of sleep, thereby rapidly consuming the native forces. A devotee of the dance becomes prematurely old—the eye loses its luster and the cheek its bloom long before it would otherwise."

"When, in your opinion, could the dance be cultivated so as not to be a positive injury?"

"In the years of greatest physical development. In childhood and early youth. In the daytime and never in the nighttime, unless at a very early hour in the evening, and for an hour, or, at the longest, not more than two hours at a time."

"What would you say further of the two sexes dancing together?"

"In the early history of the dance, almost exclusively, the sexes danced separately and not together. There are immi-

nent dangers to be apprehended from the mingling of the sexes in the dance that can readily be understood by any sensible person. These, however, belong to the province of the moralist rather than the physician."

"What would you say further as to the evils of the dance?"

"A physician, without any previous knowledge of the matter, looking at the dance for the first time, would conclude at once that it was designed to violate as many of Nature's laws as possible, and in the most violent manner in a given time. The loss of sleep, the long sustained exercise, the insufficient clothing, the late suppers, the rich food, the stimulating wines, the close heated atmosphere, the cold draughts naturally would make one think at first sight that the Dance is a carnival of devotion at the shrine of Ill-Health and Disease. It would seem a kind of pantomime supplication for an early grave."

"Thank you, Doctor," said the King's Counsel, "you may now step down, if you please."

CHAPTER IV.

"Mr. Worldly Fun, next."

"Worldly Fun, to the bar to be sworn," shouted the Crier.

The King's Counsel motioned to the Clerk to wait a moment before administering the oath, and thus addressed the witness: "Mr. Worldly Fun, you are not a citizen of this Realm either by birth or by naturalization, will you accept our oath and be bound by it in the testimony you shall now give before this Court?"

"That I will, sir," was the response.

The oath was then duly administered, and Worldly Fun took his seat for the examination.

"Mr. Worldly Fun, are you acquainted with Social Dance?"

"Well, I guess, slightly. I see him not less than once a week in the Fall and Winter and quite often in the Summer. Usually when I meet him I spend the entire night in his company. You know, one of the ribald songs that the friends of

Social Dance sing is this: 'We won't go home 'till morning.' Usually Social Dance does not permit his devotees to make out of that a mere empty jest. Of late, at least, he keep them with him until morning. ''Till daylight doth appear.'"

"From your answer, Mr. Worldly Fun, I should judge that he is quite frequently in these parts. More so than formerly. Is that true?"

"Well, I should say so. A generation ago his place of appearance was almost invariably at a public house, an inn or a tavern. But now not a few welcome him openly to their houses."

"How do you account for this change?"

"In part, because certain of the King's subjects have become fascinated with his society. It began in this way. Some, who were really of the world and not of the Kingdom, professed to be born into the Kingdom. Undoubtedly they were deceived in their own hearts. After publicly proclaiming themselves the subjects of the Great King, they realized that they could not go any more to the assemblies of Social Dance at the inn or tavern without getting the odious brand of 'backslider' attached to them. Though really backsliders in heart they were too proud to admit it. Besides, they wanted the outward prestige, at least, of being a subject of the Great King. That title is one of great honor and respect where it is honestly acquired aud honestly held. So they cling to the name of a King's subject and yet are entirely loth to give up the society of Social Dance. Consequently they began to invite him to their own houses. Then the next step for these people was to assert, in a very confident tone of voice, that all the disrepute of Social Dance came from the inn or tavern. Social Dance *per se* was really a good fellow who had been grossly slandered. So they at once drew the distinction between a public ball at an inn or tavern and a private ball at the house of some one. They immediately turned up their nose at the public function, but stoutly maintained that the private one was really a sanctified affair, especially if those who were the patronesses of it were sufficiently eminent in the eyes of the world for social station and respectability. Now, some of the King's subjects,

who were lightly attached to His person, being such as Christ calls the stony ground disciples, having but a little depth to their natures, being shallow characters in many respects, were, after a little, prevailed upon to meet with Social Dance at some of these private functions. They, too, soon became fascinated with him. Social Dance proclaimed himself a lord of high degree. 'Henglish, you know,' on his father's side. His mother was the natural born daughter of a French Prince, and when quite young, was taken into the family of a French dukeling and brought up by them. Social Dance had hobnobbed with the effeminate scions of the crowned heads of Europe. He had touched elbows with the Prince of Wales, and had the pleasure of encircling the waist of Lady Langtry, the Jersey Lily, with his arm as they glided so beautifully through the mazes of the waltz at the palace of the Marquis of Queensbery. He was on familiar terms with Sarah Bernhart and other actresses whose renown is unique in its character. All this raised Social Dance most wonderfully in their estimation. So they voted that person quite out of the swim who, at least, had not make his acquaintance. Everywhere throughout the Realm it has come to be the established rule, an unwritten law in the social code, that those who expect to be some pumpkins in society in their vicinity must, at least, be on speaking terms with Social Dance. Now, these same persons had heard of the Charity Balls, and the French Balls, and the Hops given by the Four Hundred at the Waldorf-Astoria, in the high life of the metropolis, and the report being that Social Dance always was the lion of the occasion, the people of these parts and of many other parts of the Realm, having but little money that they are willing to give to charity, and it being quite impossible for them to speak any French at all, and the only Waldorf-Astoria for them being the village tavern, which does not amount to very much in that line, thought that by getting Social Dance to come up about once a week in the night time to their social gatherings, then they would not be more than a thousand miles out in the back woods, and would be able to hold up their heads in the presence of their city cousins when they came out in the summer to visit them."

"Mr. Worldly Fun, does it add any to the prestige of Social Dance to get this homage from the King's subjects?"

"Somewhat, of course. There is a certain power in numbers. You know, there is a levelling process in this matter. It elevates Social Dance to a certain degree and it lowers the King's subjects a great deal more. You understand this affects his reputation only. It does not change his character one iota. 'The leopard cannot change his spots nor the Ethiopian his skin.' It is impossible to sanctify Social Dance. All the holy water in the world would not have the slightest effect on him."

"Mr. Worldly Fun, do you not think that Social Dance could be sanctified if he could first undergo the process of regeneration?"

"No, sir; if it were attempted to regenerate him he would die still-born in the process. In fact, he is really one of the dead things of the world that the subjects of the Great King are commanded not even to touch, according to the law of Christ, where he says, 'Follow me. Let the dead bury their dead.' (Math. 8: 22.)

"Mr. Worldly Fun, you seem to know something of the laws of the Kingdom although you are not a subject?"

"Every candid citizen of the Kingdom of this world admires the laws and precepts of Jesus Christ, but at the same time they most thoroughly despise the way in which some of His professed subjects keep them, or rather, fail to keep them. There is far too much 'Mr. Jekyl, Mr. Hyde' business about this being a King's subject on the part of many. If there were not so many who steal the livery of Heaven to serve the Devil in a great many more would come out of the world into the Kingdom."

"Mr. Worldly Fun, if what you say is true about the impossibility of regenerating Social Dance, how is it that so many of the King's subjects seem to be deceived in reference to his true character?"

"You know, in the first place, that all such wish to be deceived. None, you understand, are so blind as those who will not see. After a time they are given over to a strong delusion, to believe even a lie, so that seeing they are not

able to see. They judge Social Dance from their own personal standard of regeneration and santification, which, however, is a false one, and those who are most deluded come at last to think that Social Dance is entirely fit for an open reception into the Realm as a free-born citizen. In the next place, when Social Dance meets with these subjects of the King he puts on a bold front. He is very polite in his bearing. He hides the monstrosities of his character pretty effectually. But, you understand, his character is just the same everywhere. The only difference is in the degree of its manifestation. Sometimes, in that darkest period of the night, just before the break of day, and especially when the wine is in and the wit is out, he lets himself out with a great deal of true abandon. He is not afraid then to reveal his true character, when the perceptive faculties are drugged with liquor or dulled by loss of sleep. In polite language this revelation that Social Dance sometimes gives of his real character is called 'dancing a break-down.' The King's subjects who join in with Social Dance on such occasions, or who are eye witness of his antics, feeling themselves to be a '*particeps criminis*,' rarely ever will admit that they have ever seen Social Dance stripped of his mask and other disguises. In short, Social Dance is simply and only the exponent of self-gratification. In this he runs the whole gamut of personal pleasure, from the gentle exhilaration of the short dance to the gayest and the wildest of revelings."

"Mr. Worldly Fun, what would you say of the King's subjects who have allowed themselves to become infatuated with Social Dance?"

"Of course, everybody, except themselves, understands that they are the King's subjects only in a very nominal sense. They simply have a name to live but are dead. It is true that among the friends of Social Dance there is here and there one who is a genuine subject of the King. But every one who is posted knows that one of two things must happen. That subject must give up entirely his or her associations with Social Dance, or in a short time lose their real and genuine citizenship in the Kingdom. 'The Kingdom of God,' says Christ, 'is within you.' It is of the heart and

conscience. The King's subject must 'keep the heart with all diligence, for out of it are the issues of life.' That means the whole heart, for Christ says again, "Ye cannot serve God and mammon.' So, also, the apostle enjoins, "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him.' Those who are risen with Christ should set their affection on things above, not on things of earth. I mean their citizenship, of course, as far as we are able to judge of it by the rule that Christ has given: 'By their fruits,' he says, 'ye shall know them.' The universal sentiment of the world concerning those of the King's subjects who dance is this, to put it the mildest form in which it can be expressed: 'It does not look very good for church members to dance.' Social Dance is regarded on all sides as peculiarly and exclusively an institution of the world, and right here, I think, we can apply that old maxim with special fitness: '*Vox populi vox Dei*—the voice of the people is the voice of God.'"

"You may retire," said the King's Counsel to Worldly Fun at this point. "We have been very greatly instructed and not a little entertained by this frank and candid expression you have given us of your views concerning Social Dance."

CHAPTER V.

"Mr. Roman Catholic Bishop," announced the King's Counsel.

The dignitary came forward, and, being sworn, the King's Counsel asked:

"What can you say, Reverend Bishop, of the influence of Social Dance in your part of the Realm?"

"In our church the work of the confessional reveals the startling fact that nineteen out of every twenty women who fall and are lost can trace the beginning of their sad fate to the modern dance."

"Is this the universal experience in your church?"

"I very much regret to say that it is."

"Mr. Round Dancing Master," called out the King's Counsel.

A middle aged dapper looking individual came forward, and, after receiving the oath, took his seat at the end of the judge's bench.

"You were formerly a dancing master, I believe," said the King's Counsel?'

"I was."

"How did you happen to quit the business?"

"I married a wife."

"Did you find her in a dancing school?"

"That I did not."

"Does your wife dance?"

"She does not; nor will I permit her to do so as long as she is my wife."

"Why not? You often danced with other men's wives and daughters?"

"Oh, yes, that is very true, but there is all the difference in the world between hugging some other man's wife or daughter to music and taking your own wife where every other fellow can do the same thing with her, you know."

"Would you allow you daughter to waltz?"

"I most certainly would not. I would say to her: 'Do not ever let any man encircle your waist until you are married, and then only your husband.'"

"It has been said that a woman cannot waltz well and waltz virtuously, is that the truth?"

"I will say this: I do not believe that a woman can waltz well unless she lends her person during the waltz completely to the control of her partner."

"Do not the ladies object to such close embrace in the waltz."

"Well, I should say not. If a woman objected she would not waltz the second time with the same man."

"Why is the round dance so much more highly esteemed by those who know it than the square dance?"

"What an old time habitue of the ball-room once told me, I think, fully answers that question. It expresses my opinion perfectly. He declared that the waltz was the only dance where real enjoyment came in. He said, 'One has no chance to embrace partners in a square dance.'"

"But, professor, does not this embrace excite strong feeling?"

"To be sure it does. That is the very object of it. It would not be worth very much without it."

"Professor, what dances are most in vogue to-day in the assemblies of Social Dance?"

"The round dance or the waltz is considered be the *ne plus ultra*. It is the goal of every dancer's ambition. Most of those who dance only square dances do so simply because they do not know how to waltz."

"Professor, what percentage of fallen women do you think begin their downward course in the ball room?"

"At least four-fifths of them."

"Are all ball rooms the same?"

"I see no difference. I have been in all the large cities of the United States, and I have attended balls in England and on the Continent. They were the same wherever I have gone."

"Professor, can you tell me how it is that so many men who were fond of dancing when single quit it the very moment they are married? If a ball room is a good enough place to get a wife in, why is it not a good place to take a wife to?"

"That is where you are quite mistaken," said the professor, with a smile, "there are but few dancing men who marry a wife from the ball room. They do not want a woman for a wife whom scores and perhaps hundreds of other men have hugged and fondled for years. My experience has been that those who when single were the most versed in the waltz, when married are the first to proclaim their abhorrence of it."

"What would you say should be done in reference to the evils of the ball room?"

"The solution of the problem lies with the church and with parents. They can banish it if they will. The trouble is too many parents are weak, or else are wilfully or ignorantly blind; and most ministers have not sufficient courage to condemn dancing for fear of offending some of their members."

"That will do, Professor," said the King's Counsel. "Mr. Police Captain, next."

Being sworn, the first question put to the officer was as follows: "Captain, you are acquainted more or less with the history and life of those characters in our cities known as 'street walkers?'"

"I am."

"Is there any relation between the brothels of the city and the ball room?"

"I should say there is a very direct connection."

"Will you kindly explain how this intimate relation or connection is established?"

"It comes about through the dancing schools. Dancing schools flourish in order to fit young women to appear well in the ball room and at other dances. In short, to fit them for the society of Social Dance. Now, it is through the dancing schools that many of the unfortunates who walk our streets are first lead to depart from the path of virtue. Almost every brothel-keeper in the cities has men in his employ who are the pink of perfection in the art of waltzing. These men make it a practice to visit the dancing school. Because of their skill as dancers they find a ready admission. Going night after night they get acquainted with the girls who assemble there for instruction. They win their confidence. They select the ones whom they think will be the easiest victims, for they are adepts in their vile art. Excited with the waltz and being well plied with wine the unsuspecting girl sooner or later falls into the trap that is set for her. When she again comes to her senses she finds that she has been disgraced forever, and usually it does not take much to induce her after that to enter on a fast life. Such cases are by no means rare, as I well know as a matter of personal knowledge. Not only the dancing schools of the large cities, but even those of the smaller towns as well are worked for this very purpose. This very thing is done by design time and again the country over. The great world does not seem to understand the trick. But those who are in the business, and those who are brought into contact with it as the guardians of the law, understand it thoroughly. These men, of

whom I am speaking, receive their price, so much per head, from the brothel keeper, for each fresh victim that is ensnared by them. Cases have been known where some Lothario has sought the conquest of some innocent young victim. This is the usual *modus operandi*: He seeks the aid of some unscrupulous dancing master. This dancing master manages to add this girl to his class. Sooner or later the nefarious purpose is accomplished, unless, indeed, in the meantime the eyes of the girl have been opened to her danger. The flourishing state of the Social Dance, so-called, is what creates the demand for the dancing school. Thus it is that Social Dance becomes the chief agent in destroying hundreds of girls in soul and body. How it is that Social Dance can be so highly esteemed and so largely patronized by the best people, and even by church people, is something that entirely passes my comprehension. How it is that so many parents will expose their daughters to such risks as they do is a thing that I cannot fathom. It is to be explained, I suppose, only by the dense popular ignorance on the subject. An ignorance on the part of the leaders of morality that is but little short of being criminal. If they knew the real facts in the case they could not be so tolerant, so indifferent in this great matter."

CHAPTER VI.

"You may step down, sir," said the King's Counsel, and then, turning to the audience, announced: "Miss Chicago Barmaid, next." On taking the stand, the King's Counsel asked: "Is that your right name?"

"I had rather not tell, sir. I prefer to be known only by my occupation, sir," was the reply.

"Well, then, Miss Barmaid, how came you to be in your present occupation."

"In candor I must say that I am compelled to trace it back to my mother."

"How, so?"

"When I was quite young she insisted that I should learn to dance. She declared it was necessary in order that I

might become more graceful. She sent me to a dancing school, and little did I suspect the pitfalls that are connected with that institution. Well, you have heard something of the story from the preceding witness. I need not repeat it. Alas, it is far too common. Wine and the dance brought forth for me their bitterest fruits. I became an outcast from society and from my home. I have to make my living in some may, and this seems to be about the easiest. I was sacrificed, sir, by my mother's false ambition to fit me for the society of Social Dance and that of his friends."

"What about those other girls employed in the same place where you are?"

"There are eighty-five of them, sir, and all of them came here by the same road that I came."

"That is all," said the King's Counsel. "Helen Paganus, next." The witness evidently did not hear her name announced, or else was timid about coming forward.

"Helen Paganus," shouted the crier. There rose up from the body of the room a coarse repulsive looking woman. Her features were bloated. She was dressed in cheap finery of gaudy colors. A bailiff motioned to her to pass up by a side aisle. As she did so a pert young man, who was studying Latin at the Academy remarked, sotto voce, "She does not look like Helen of Troy, does she." The whisper was heard all over the room. Instantly the woman gave a defiant toss of her head in the direction from which this remark came and exclaimed, "I was as pretty as Helen of Troy once, and if it had not been for the likes of you I should be so yet." There was a loud titter all over the room, while the pert young man blushed furiously. A judge rapped for silence as she came to the box. She was sworn, and took her seat in the witness chair. As she stood facing the audience, during the recital of the oath, all present could see there was reason for the woman's reply to the pert young man. There were traces of beauty not yet entirely overlaid and obliterated by the prominent tokens of an abandoned life.

As she seated herself, the King's Counsel asked her his first question.

"Helen Paganus, where were you born?"

"In a village in the eastern part of the State of New York."

"How old are you?"

"Twenty-seven, last May," was the answer, at which a suppressed murmur of surprise went over the assemblage, for the woman seemed to be at least forty.

"Where do you live now?"

"In a back tenement, top floor, on Ragpickers Alley, just off the Bowery."

"How long have you lived there?"

"Ever since the police drove us out of the Tenderloin."

"What is your occupation?"

"Oh, nothing in particular just now?"

"What was your occupation formerly?"

"I used to walk the pavements nights to see whether the rails on the cable road were broken."

There was a loud laugh at this sally, which the bailiff could not suppress immediately. When the merriment had subsided, the King's Counsel asked: "What have you to say in reference to Social Dance?"

"He is the keeper of one of the open gateways to the lowest depths of a woman's hell."

"You mean by that, I suppose, through the sociability of the dance you were lead to a fondness for the social glass, and so have fallen a victim to intemperance?"

"Alas," was the response, "I stumbled and fell long before I drank anything of any account. When I did drink hard it was to drown the keen apprehension that I had of my hopeless fate."

There was a tone of deep despair about the answer that moved everyone to a softer opinion of the woman than he or she had held previously.

"Well, now," said the King's Counsel, "just tell us what you know that is so detrimental to the honor and integrity of Social Dance?"

The woman hesitated, then looked appealing at the judges, and encouraged by the kindness apparent in their countenances, asked if she must answer that question. The presiding officer answered it by saying to her that she need not answer if it would tend to degrade or incriminate her.

Turning to the King's Counsel, she replied that she could not answer his question for the reasons just mentioned.

"Very well, that is all," said the King's Counsel, "you may step down."

As she did so, the whole audience realized that there were still some elements of a true and genuine womanhood left in her character. As she again approached her seat, a sweet-faced woman met her and asked her to come out into the lobby, as she wanted to speak with her. She was a missionary from Hope Mission. As the two women passed through the door into the lobby, the King's Counsel announced to the Court that he had finished the examination of witnesses and rested his case, with the exception that he desired next to offer some pieces of documentary evidence.

CHAPTER VII.

DOCUMENTARY EVIDENCE.

EXHIBIT 1.—Cicero, the great Roman orator and statesmen, in the defence of the Consul, Lucius Morena, says: "Such a thing (viz: Dancing) cannot be believed in regard to a Consul, without making known the vices to which he was subject before giving himself over to this kind of excess. *For no one dances, either in public or private, unless he is a drunkard or a fool.* Dancing is the last of the vices and includes them all."

Sallust says, "She is too fine a dancer to be a virtuous woman."

EXHIBIT 2.—Ovid, the Roman poet, calls dancing places places for the shipwreck of modesty, and dances themselves, the seed of vices.

EXHIBIT 3.—St. Ephraim, the Church Father, inquires: "Who ever could show from the Scriptures that it is permitted to Christians to dance? Which of the prophets taught it? Which of the evangelists authorized it? In what book of the apostles do we find a single text favorable to dancing? If the words of these holy books are true and inspired, as they really are, it is incontestible that Christians are forbidden to seek diversions of this kind."

Just so, St. Ambrose calls the dances "a choir of iniquity, the rock of innocence, the grave of shame."

St. Augustine says, "It would be better to till the ground on Sunday than to dance."

EXHIBIT 4.—Bishop Charles Borromeo declares, "The worldly dance is nothing else than the circle of which the devil is the center and his slaves the circumference, whence it hardly ever happens that a person dances without sin."

Bishop Francis De Sales says, "The custom of balls is so directed toward evils by circumstances that the soul is therein exposed to great danger. As certain plants draw to themselves the venom of serpents that come near them, so balls collect the venom of human passions, the poison of a general contagion."

EXHIBIT 5.—Petrarch, the poet, says, "Dancing is a frivolous performance, unworthy of men, hateful to chaste eyes; a prelude to the indulgence of the passions, the source of a multitude of infamies, from which nothing ever comes but irregularities and impurities."

EXHIBIT 6.—Bayle, the father of modern atheists, declares, "Dancing is good for nothing but to corrupt the heart and to bring a dangerous war on chastity."

EXHIBIT 7.—Bussy Rabutin, a man of the world, thus writes: "I have always considered balls dangerous. It was not only my reason that made me think so, but my experience. Accordingly, I maintain that, whoever is a Christian should not go to a ball."

EXHIBIT 8.—(From London Truth:) Primitive and apostolic Christianity was a cross-bearing, suffering, troublesome, self-denying, enduring, costly thing. For instance, one could scarcely imagine Jesus Christ smoking a pipe with his friend Lazarus, or St. Paul and Lydia waltzing together, or St. John and St. Peter spending hours over "three-penny-nap." But how many so-called Christians of to-day would rather abandon Christianity altogether than abandon these "innocent indulgences." This means that these "innocent indulgences" are our masters.

EXHIBIT 9.—The advice of Abbe Gaume, a noted Doctor of Theology, to his young niece: "Yes, I am an old man with

gray hairs; I permit you to dance, my dear niece, on one slight condition."

"What is it?"

"Will you promise to observe it?"

"Certainly."

"Well, listen. You know, my niece, that the most general and unassailable principle of Christian morality is that which obliges us to refer to God everything we do; and God is so good that he accepts the offering of our most common, indifferent actions, such as our meals, our recreations, our sleep, because all these things enter into the order of His providence. When, therefore, you have arranged your toilet for a ball, you shall retire to your room. There, alone, without any other witness than God and your conscience, you shall place yourself on your knees and offer the following prayer:

"'Oh, my God! My Model and my Judge, I am about to do freely and willingly a thing which Thy Gospel and Thy Church declares to be most dangerous; a thing which has brought shipwreck to the piety, the humility, the innocence of an immense number. To do it well I have spent a long time in adorning myself; I am crowned with roses, the better to please. I offer Thee, therefore, my ball, my toilet to imitate Thee, O, my God! who was crowned with thorns, and to fulfill the promise of my baptism, by which I renounced the Devil with all his works and pomps; also, for the edification of my neighbor and the salvation of my own soul I offer Thee this dance. Vouchsafe to accept my offering and to give me Thy blessing.'"

"Why, uncle, your condition is impossible. There is no baptized person or church member that would dare to make such a prayer; it is mockery."

"As you like it, my niece; take it, or leave it; this is the price of my permission."

"Let others avail themselves of it; as for me," said the Abbe's niece to him, "I renounce it."

"Since dances and balls cannot be offered to God without mockery, you see, my child, that they are not so innocent as the world pretends. Dances, being an occasion to sin, ought to be avoided."

The reading of this last exhibit left a deep impression on the minds and consciences of the vast assemblage that was noticable to every one. In the hush that seemed to pervade the entire room, the King's Counsel announced that the case was now fully presented on the part of the King's government.

The presiding judge thereupon replied, that as there was no defence to be offered they were ready to have the King's Counsel proceed at once with his summing up. The latter rose amid the profound stillness, and, straightening himself to his full height, remarked that the case seemed to be so fully established on the evidence presented that there scarcely was any need for argument. However, he said that he would offer some remarks in elucidation of the case, that the force and bearing of the evidence might be more fully apprehended.

CHAPTER VIII.

ADDRESS OF THE KING'S COUNSE.

May it please this honorable Court and Ladies and Gentlemen of the Jury of Public Conscience. You have listened with a great deal of patience to the testimony offered on this trial. Notwithstanding the default of the defendant, the King's government has used the same scrupulous care in making out its case as it would have done had this trial been contested. It is the will of the King that his subjects shall have every liberty vouchsafed to them that is consistent with a pure and righteous reign of the King. He will deprive His subjects of no pleasure that is consistent with the salvation of their own immortal souls and the letting of their lights so shine before men that they, seeing their good works, may glorify their Father in Heaven. I am sure the testimony and the evidence have not been without interest to all, and doubtless it has been of instruction to many. Likewise, I am sure there are those who are somewhat surprised at the revelations made on this trial concerning the character and

influence of Social Dance. However, it is not all surprising to those familiar with the Word of Divine Inspiration. We read in II. Tim., 3: "That in the last days perilous times shall come," "For men shall be lovers of their own selves. "Whose God is their belly, who glory is their shame, who mind earthly things;" "lovers of pleasure more than lovers of God, having a form of Godliness but denying the power thereof." They are those "which creep into houses and lead captive silly women laden with divers lust." Could there be a more perfect description, in view of some of the testimony offered, of the dancing school than this? It is, however, no marvel, "For even Satan himself is transformed into an angel of light;" and we are also told that "evil men and seducers shall wax worse and worse, deceiving and being deceived," "insomuch, that if possible they shall deceive the very elect themselves." We are also taught that in these latter times there shall be "seducing spirits to whom some shall give heed and thereby depart from the faith." It is evident, from the testimony adduced and the evidence offered, that the strong arm of the law has at last reached out to the Arch Seducer of them all. Of late, many and loud have been the laments on the decline of faith; over the waning of pure religion and undefiled. Many have been the reasons given for this sad state of affairs. We need not enter into them here. But it is evident that towering above all others, like a Titan, is the Spirit of the World, an almost insatiable desire for self-indulgence. The King's subjects somehow have come to think they must be petted, pampered, gratified. They seem to grow more and more void of the mind and the spirit of Christ who "came not to be ministered unto but to minister," who being in the form of God yet humbled himself and gave himself a sacrifice on the tree of the cross. Now, Social Dance, as we have already clearly seen is most subtle and adroit in fostering and developing a desire for self-indulgence. He comes as the patron of culture, grace and beauty. His peculiar institution is the dancing school; his chief lieutenant, the dancing master. We are assured, with a grave solemnity by otherwise sensible matrons, that it is necessary, absolutely necessary, for their daughters to

be hugged by some half a dozen different men at least one evening in a week for a year or two before they have the proper poise and bearing for polite society. Equally staid and sober heads of families are simply dazed by this superb and owl-like bit of practical wisdom, and, of course, they give their consent and pay the dancing master's bill. "Oh! what fools these mortals be." Now, look at the selfishness of it all. That mother is ambitious. She wants her daughter to be the bright particular star of her social circle. See wants her to be the most admired and courted of all her set, and the soonest wed. Oh, that is the secret of it all. Does she think of her daughter's intellectual development? Does she consider that she has a soul to fit for eternity? No; she wishes to have that daughter's hand sought oftenest in the waltz by men, some of them of a vile sort, in order that somebody may be made to think that she is the greatest prize in all the matrimonial market. Now, it is evident that pride and ambition are only subtle forms of self-gratification. It is evident, also, that any dance—round dance, square dance, three-cornered or cata-cornered—is simply one form or another of self-indulgence. Those who cultivate them, if candid, will tell you so. Now, it is true there are charity balls, but did it occur to you what a huge joke there is about a charity ball? That most subtle form of self-indulgence, the ball, must be employed in order to secure the means to do good to our fellowmen as we have the opportunity. The dance, even though it be done for sweet charity sake, is simply self-gratification. There is not a particle of spirit of Christ, which is a spirit of self-denial, about it. It overlooks mind and soul entirely. It arouses a certain degree of purely sentient pleasure. All the dancer is conscious of is the beauty of the scene, the harmony of the music, the magnetic influence of the approach and contact of persons of opposite sexes. Truly, the dance is the exponent of the "lust of the flesh, the lust of the eyes, and the pride of life." It promotes neither wisdom nor religion. A man, or a woman may dance all his or her life long without adding a single Christian grace to the character. They will be no more fit for Heaven after a life of dancing than they were when they

commenced it. Neither after they have danced much or little will anyone else be any wiser in true wisdom, or any more "meet for the inheritance of the saints in light." The dance, in any form, is self-indulgence, pure and simple. Now, self-indulgence and the service of Christ are absolutely incompatible. For he says, "If any man will come after me let him deny himself and take up his cross daily and follow me." "He that loveth his life shall lose it, and he that loseth his life for my sake shall find it." Hence, it is evident that those who indulge self cannot follow Christ. This is the reason why the faith of so many grows cold. The subtle influence of Social Dance is at work making the cross of Christ of none effect.

Then, again, Social Dance should be banished from the Realm because he fosters a manner of life that is in direct contradiction to the example of Christ. The best definition I know of the proper conduct of a King's subject, is the imitation of Christ. Again and again he says, "Follow me." Those who heard and heeded left their nets and the receipt of custom in order to personally attend upon Him. Following Christ was a very practical thing with those honest souls. They ate with Him. They slept with Him. They travelled with Him. They sailed the lakes of Galilee in His company. When He fed the multitudes they passed the broken fragments of the loaves and fishes that came forth from His hands. They even went out as far as to the hillside, over against Bethany, when the time came for Him to ascend up again to the Father. In short, they did, just as near as they were able to do so, what He did. Now, it is true that we cannot do just as these disciples did. But we may be just as practical as they were in our efforts to walk in His footsteps. We can do what we think Jesus would do were He in our place and our circumstances. We ask, therefore, "What would Jesus do if He received an invitation to a dance? Would He put on a claw-hammer coat and a pair of patent leather pumps, and in the small hours of the morning, before the dawn of day, His holy time of prayer, be found standing before a woman, dressed in a ball costume, bowing and scraping and asking her for her hand in the next dance?

Will the woman who has chosen Him as the dearest of all friends, more than all earthly joys, go where He must leave her at the door into which He cannot enter? Will she join in diversions in which He could not join if He were in her place? Will she, we ask?"

And yet Social Dance is casting such a glamour over the eyes of the King's subjects that seeing yet they do not seem to see Him. The siren voice of the music of Social Dance so charms them that, hearing His voice they do not yet seem to understand.

Then, too, Social Dance should be banished from the Realm because of the expense that his entertainment imposes upon the subjects of the King. Prodigal is the waste that Social Dance entails. The dance costs time and health and money. On the average, two days and one night are required for a single dance. One day for preparation, one day to recuperate from the previous night's excesses. If this be not allowed then outraged nature squares the account by prematurely cutting the thread of life, and the grave digger opens an untimely grave; or the victim falls into the hands of the physician to be patched up for a few wretched years. You can tell a dancing woman by her sallow complexion, or by the paint that she puts on in order to hide it. And what of the money spent? I need only refer once more to the charity balls, so-called. Think of a man paying five or ten dollars for a ball ticket, the money, of course, to go to buy soup for the poor. That ticket entitles him to dance with a woman whose ball costume cost five, ten, twenty times the price of it. And yet, that dress has no earthly use whatever outside the ball room. Oh, my fine gentleman and lady, think you for a moment, as ye whirl over the waxed floor in embrace, that Christ is looking down upon you and saying, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me?" It seems to me, if you but listen, you could hear the cachinnations of all the imps of Hell. Then your ball supper costs you one dollar, two dollars, five dollars apiece. How much plain substantial food could be bought with that to fill famishing months? Yet, you did not need it. Peacefully sleeping in your couch the sleep of the

just, instead of reeling through the night in that mad, exciting fashion, you could have dispensed with those costly viands entirely. Think you that He who said, "Gather up the fragments that nothing be lost" fails to note such folly and such prodigality. "The poor," He says, "ye have always with you." Think for a moment of the cost of these midnight suppers. They are just so much of the gifts of God's bounteous hand wasted and worse than wasted. Yes, I venture to say that the dance suppers of the land would feed and clothe and house the poor of the land.

Then, again, the presence of Social Dance in the Realm is a dangerous thing. I hear you exclaim in surprise, my fine lady, "What! my parlor dance do you mean, with only the young people of my select circle in it?" Yes, your dance and every other dance. They are all the parts of one great institution that is ruining more souls than any other single cause, with the exception, possibly, of drink. Let we tell you in plain, language that the dance is to the young women of the land what the saloon is to the young men. You have heard the testimony. It is your parlor dance, along with that of your nieghbor, that creates the demand for the dancing school. You have seen the relation between the latter and another nameless institution. Your example sets the fashion for your humbler neighbor, and so it comes to pass that the dancing school is patronized by all the ranks of society. Your daughter is safe, perhaps. You are rich and powerful. The social ghouls, those human vultures of of which the police captain has told us, learn that fact. Your lamb is saved from the slaughter. But there is that orphan girl who thinks that she, too, must dance in order to be graceful, or there is the daughter of poor parents who has gotten into a social circle a little above that of her parents. She thinks the dancing school a necessary adjunct to her social education. She is the one selected, and after playing his victim, charming her as a snake charms the helpless bird, the human beast carries her off to his foul lair. Her heartbroken father and mother never speak of her now in that dreary home of which she was once the light, except when they are all alone. Do you not see how that chain of direct

relation reaches down link by link, unbroken from what you are pleased to call your safe height, to the lowest depths of sin and shame? Is it any satisfaction to you to be the beautiful carved capital of the column that is so ignoble, so foul at the base? Can you tell me at just what point the moral responsibility of being in such a relationship to the sinks of vice and infamy begins and where it ends, if you are to escape your share of the burden of it? If the law of love is binding on the King's subjects; if we are to reach out the hand of helpfulness; if we are to do good unto all as we have the opportunity, can we claim our skirts are clear if we patronize and foster that institution, the dancing school? Do you know that many a dancing master derives a revenue from this traffic in the young, the innocent, the unsuspecting of which his institution is the convenient medium. If you will not be convinced by the brief testimony to which you have already listened, pursue the investigation further. Draw aside the veil, of which just a corner has been lifted, the veil of secrecy which the perpretrators of such outrages are careful to hang before their own nefarious transactions.

We do not ask you to take our opinion, though we have such good reasons for it. Let me quote you the words of others. Mrs. Sherman, the wife of Gen. W. T. Sherman, has said: "Women of virtue and self-respect will now blush to have the dance named to them. An amusement, in any case, that leads to such results should forever be discountenanced." Gail Hamilton has said: "The dance is unclean in its very nature and cannot be washed. Why swing around it a mantle of purity to be soiled." Have you read the frank confession of a woman, well known for brightness of intellect and unusual strength of character, who says that she thanks God that she knows enough of the real character of the dance to prevent her from allowing her daughters to indulge in such dangerous pastimes, who declares that what reddened her cheeks as a girl, with an excitement that at the time she did not fully fathom, even now, as a staid matron, causes them to grow pale with shame at the very thought of it? Do you know that Lord Bacon has said that, "Dancing is a mean vulgar thing." Do you know that Dr. Johnson, of

Columbus, has said that "Dancing is the broadest door to the moral ruin of American womanhood"; that "The conditions of the ball room are sensuous and passion kindling"; that "no woman has the right to suffer herself to be caressed by a man unless she be that man's mother, or sister, or wife, or daughter"; That "all the pooh-poohing in the world cannot change the truth of these statements."

And now before we close this address, let us also look briefly at some of the things that are sometimes said in extenuation or in support of Social Dance. One of these is that "dancing *per se* is not wrong." All we need to repeat in this connection is the reply of a clergyman to whom the above was once solemnly propounded who said "that he never heard of such dancing"; neither has anyone else. Certainly when the King's subjects dance it is not dancing *per se*. It is dancing per church members. It is dancing by those who have professed to forsake the world and the evil lusts thereof, in order to become true and faithful followers of Jesus Christ.

Another is that Solomon has said "There is a time to dance." Most true, but he certainly did not mean dancing in the dead of the night. Moreover in all the dancing mentioned in the Bible, the two sexes never danced together with possibly one exception, and that was when Aaron made the golden calf. Miriam, the prophetess, the sister of Moses and Aaron "took a timbrel in her hands and all the other maidens went out after her with timbrels and dances." So it was of the women who danced and sang "Saul hath slain his thousands, but David his ten thousands." No where in God's word can it be shown that men and women ever danced together with His Divine approval. When Solomon said "There is a time to dance" he did not mean the modern waltz nor the modern square dance. He did not mean any such foolishness as a man hugging a woman in public to music; nor any such childishness as is witnessed in "Grand Chain," "Balance all," "Swing partners," Chasse right," "Chasse left." Such a meaning twisted into his words in order to twist them out again is enough to make the old king turn in his grave.

Again it is said that there can be no harm in what is called a family party, even though the second and third cousins be

included in the party. Could not such a company be held with comparatively little or no danger? As a matter of abstract theory we will answer, Yes. But we are not to forget that the dance in all its forms and features, however varied, is of just one genus. In every conceivable circumstance it is the same, viz: self gratification. The Arabs have a fable that is just to the point here. "A fly was accustomed to come every day and taste a little of the sweet that a child was sipping out of a cup. It grew rapidly on the sweet and in time became a vulture that carried away the child." It is possible to keep a tiger in the house so chained and guarded that no harm results. At the same time there is constant danger. Let that tiger get a drop of blood on his tongue and it must be killed instantly. *Why then keep the beast at all?*

So once more we hear it remarked "We know some very estimable people who have danced for years seemingly with no harm" but it is to be remembered that the criminal guilty of some gross crime is not acquitted because there are so many whom he has not robbed or murdered. He is hung or imprisoned for what he has done lest he have the opportunity of committing more crime. Just so the question is not how many persons pass through the dance seemingly undefiled, but how many are lost because of it, lost because of its very nature. If the dance necessarily means the sacrifice of even a few, it is to be eschewed by all whose consciences are tender and whose minds and hearts are right. There is no reason whatever that can justify such a wanton sacrifice of even a single soul. Surely no one will breathe a malarial atmosphere because a few comparatively become ill from fever and ague. The chance of being one of the few is far too great for any one to take any risks. If he has any regard for his physical well being, he will at once move to a more salubrious situation.

"Why, then, in view of the fact that so much can be said against the dance and so very little in favor of it, is it yet so popular?" you may ask. Undoubtedly because the dance ranks the lowest of all forms of amusement. There is no other that requires such a small expenditure of mental energy. Even cards require more brains than it does to dance. Any

man with a good pair of legs under him and a medulla oblongata in the head can dance just as well as if he had a cerebrum that weighed fifty-two ounces. The dance is the only form of amusement in which all can engage without revealing the quality of the gray matter in the skull. All other forms of amusement tend to do this.

Because of the foregoing considerations supported as they are by the weight of evidence offered, ladies and gentlemen of the jury of Public Conscience, we believe that you will hold with us in declaring that Social Dance is guilty of the various offences against the good order and the well-being of the Realm and the best welfare of many of the King's subjects, as before alleged. We confidently ask for a verdict of conviction at your hands, without any recommendation of mercy to the Court, in order that the Court may forthwith pronounce the sentence of outlawry, and require of each one of the King's subjects to aid in securing his immediate banishment, his final and complete extirpation, root and branch, from the entire Realm. Ladies and gentlemen of the jury of Public Conscience, the case is now in your hands. Ye, who are subjects of the Great King, remember you vows and oaths of allegiance to the King, and be not overmuch tender with so subtle a traitor as this Social Dance. As the King's Counsel took his seat after the address, delivered, as was plainly evident with every energy of his nature, there was a ripple of spontaneous applause that was at once sternly checked by the officers of the Court.

CHAPTER IX.

The Members of the Court now conferred together, and then the presiding judge announced that the matter would be submitted at once to the jury without a formal charge, as no defence had been offered, and that the Court, for the present, would merely content itself with reiterating and emphasizing the closing remarks of the King's Counsel, to-wit: "That they were to have a high regard for their oaths and vows, as the King's subjects, and to forget all selfish inter-

ests and pleasures, which were as nothing compared with the welfare, the prestige, the glory of the Realm." Finally urging upon the jury to find a verdict as speedily as possible and not to make a mistrial by a disagreement, the Court settled back into their leather cushioned chairs to await the verdict which it was evident to everyone would be found with but little delay.

A hush spread itself over the whole assemblage, broken only by the whispered consultations of the jury, who, it was at once seen, were not going to retire for deliberation.

Then, presently, a noble appearing man, whom everyone recognized as a leading member of the civil and criminal bar of that State which is ruled by the powers that be, ordained of God, a man not yet a subject of the King but friendly to the Kingdom, arose and said that he had been delegated by the male portion of the jury of Public Conscience to say that the best element of those who were subjects of the King, and of those who were not yet His subjects, these two classes, constituting by far the majority in numbers, intelligence and influence, were unanimously agreed that every charge alleged against Social Dance had been amply sustained, and, therefore, they pronounced him guilty. He also stated that he was requested to add, that many of that part of the jury which he represented could, if called upon, furnish testimony of a corroborating character.

As he sat down a refined, matronly appearing woman arose and said, that on behalf of the women of the jury of Public Conscience she was deputed to say that they were all agreed that the proof was more than sufficient to sustain a verdict of conviction. And, further, she was requested to add by very many of those whom she represented, that if the verdict now agreed upon could be made effectual in judgment and sentence of outlawry, the burden and anxiety now resting on many a mother's heart would in many respects be lifted.

As she sat down the members of the Court leaned forward again in consultation for a few moments, and then the Presiding Member, rapping for order and silence, announced that the judgment of the Court would be at once delivered

and sentence pronounced in the absence of the guilty convict, in order that the King's subjects, if any of them should discover Social Dancc skulking about the Realm, might know what attitude to take in reference to him.

The following is the deliverance of the Ecclesiastical Court of Oyer and Terminer, for the County of the Protestant Reformed Church in America, in the case of Jesus Christ vs. Social Dance. Judgment and sentence on conviction by the jury of Public Conscience:

Trial having been duly had, according to the rules and regulations in such cases provided, and a verdict of guilty for the crimes and offences charged having been found after due deliberation by the jury, this Court now pronounces solemnly the following judgment: The presence of Social Dance in the Realm being a menace to the spiritual safety, welfare and progress of many who are the subjects of the King, he is hereby declared to be and is made an outlaw, and the sentence pronounced is that of instant and perpetual banishment if apprehended in any part of the Realm over which this Court has jurisdiction. This judgment further enjoins upon all the subjects of the King to cheerfully and unreservedly endeavor at all times to make this judgment and sentence effectual. To that end if he be discovered at any time within this County the King's subjects are to pronounce at once, in his presence and in the presence of those who consort with him, this entire finding, judgment and sentence, and to adjure one and all of the King's subjects who may hereafter be found consorting with Social Dance to at once and forever forsake his presence and his society according to the law of the Realm, which says, "What concord hath Christ with Belial, or what part hath he that believeth with an infidel, or what agreement hath the temple of God with idols, for ye are the temple of the living God, as God hath said, I will dwell in them and walk in them and I will be their God and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you and be a Father unto you and ye shall be my sons and daughters, saith the Lord Almighty."

We further declare, that to consort with or to give countenance in any way to Social Dance is sin according to the word of Christ, who says, "If I had not come and spoken unto them they had not had sin, but now they have no cloak for their sin." And again he says, "If ye were blind ye should have no sin, but now ye say, We see, therefore your sin remaineth." Also, according to St. James, who says, "To him that knoweth to do good and doeth it not, to him it is sin," in conjunction with the word of St. Paul, who says, "It is good neither to eat flesh nor drink wine nor anything whereby thy brother stumbleth or is offended or is made weak." It is evident, according to St. Paul, that good may be done by us negatively as well as positively, by abstaining or refraining from certain conduct as well as by a positive deed. According to St. James not to abstain or refrain in such a case is sin. Now, dancing by the subjects of the King is a block of stumbling and a rock of offence to many who are not yet the subjects of the King and a great source of weakness to many who are. We can be sure we will promote their welfare if we refrain from the dance. We cannot be sure that we will not injure them if we do dance. If we do not dance we know we will not injure or offend them in any way. If we do dance the strong probability is that we shall offend or injure someone in his or her spiritual life or conscience. If we do not dance, by our very example we will encourage others in their efforts to become and to continue true and faithful followers of the King. Therefore, it is evident that not to refrain from dancing is sin. "Happy," says the apostle, "is that man who condemneth not himself in that thing which he alloweth." We enjoin it upon you, as loyal subjects of the King, to forsake forever all affiliation with Social Dance. We lay it upon your heart and conscience as a law of Christ, according to his law of love, as the apostle saith, "Judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way. Let not your good be evil spoken of." "For the Kingdom of God is not meat and drink (and we may rightly interpret this to include dancing) but righteousness and peace and joy in the Holy Ghost." "For meat (that is, for what pleaseth the flesh) destroy not him for whom Christ died."

And, further, while we place this official deliverance on the basis of the great law of love, we would also remind you of the need of extreme care in reference to your own soul, as the apostle enjoins: "Work out your own salvation with fear and trembling." That there is great need for such vigilance is evident when we remember that St. Peter has said, "If the righteous scarcely are saved, where will the ungodly and the sinner appear," and, also, that the apostle Paul hath said, "Evil men shall wax worse and worse, deceiving and being deceived;" and again he says, "Let no man deceive himself. If any man defile the temple of God, him shall God destroy. For the temple of God is holy, which temple ye are."

We, then, as being those to whom is given the keys of the Kingdom of Heaven, as those who watch for your souls, as they who must give account, most earnestly and affectionately enjoin upon you, the members of the fold of Christ, over whom He has placed us as guides and watchmen, that each and every one of you, in a spirit of supreme loyalty to Him who loved us and gave Himself for us, and in a spirit of whole-souled unselfish love for all those for whom Christ died, henceforth, cheerfully and unreservedly, in the exercise of that liberty wherewith Christ makes free, take that attitude toward this Social Dance, which will best promote the glory of our Divine Lord and Savior, and which will to the utmost edify our neighbor.

This injunction, expressing as we know it does the mind of Christ on this important subject, which we lay so lovingly upon your hearts and consciences, we could make, if we chose, an ecclesiastical regulation—a law of the church—whose sanction would be for the first violation, suspension from the use of the ordinances of Christ's Church, and if the offender should prove intractable, in the last extremity excommunication. We deem, however, so radical a treatment at this juncture unwise. For Christ Himself enjoins us to be careful how we pluck out the tares lest we pluck up the wheat also. We sincerely hope that the enactment of a positive law on this subject will be unnecessary. Moreover, it is not to be forgotten that souls cut themselves off from the Kingdom. "The Kingdom of God," says Christ, "is

within you." We may be outwardly in His visible Kingdom. But the most vital question of all is this: Not whether we are in the Kingdom, but *is this Kingdom within ourselves?* Therefore, we say, look well to your own selves, for we may be in the Kingdom, but not of it. It is possible to go back to the fleshpots and idols of this corrupt world which once we served before we turned unto the living God.

We exhort then, by the wounds of Christ, which He received on Calvary, by those tears of sorrow and the blood-drops of agony that once were mingled with the night dews of Gethsemane, that ye "stand fast in that liberty wherewith Christ hath made you free, and be not again entangled in the yoke of bondage." Of a ready mind and a willing heart eschew forever all association with, all countenance of Social Dance. Let the response of the soul be to that call which comes bidding us to a higher, nobler service, a closer following in the footsteps of the Master, "Lo, I come;" "I delight to do Thy will, O my God. Yea, Thy law is within my heart." Heed the earnest entreaty of the Apostle, who says, "Set your affections on things above, where Christ is at the right hand of God, not on things of earth." We make no positive enactment forbidding you from holding intercourse with Social Dance, lest we should reduce your obedience to the law of Christ to the low plane of duty and of fear. Constrained then wholly and supremely by the love of Christ, we bid you each day and each hour of this life to walk in the footsteps of Him who never danced and who, if He were in just your place and circumstances in this modern age, you well know would not now dance. Come up, we bid you, struggling soul, into the lofty heights of unreserved devotion, into the pure and bracing air of a whole-soul surrender to Christ. Come up and dwell on that lofty plain of Christian living, where every thought and desire and affection is brought into captivity to Him. Come up to where the foul mists of the earthly life, the life of pleasure, rank with the corruptions of this world, do not obscure the perfect vision of Him who "is the One altogether lovely and the chiefest among ten thousand." There "we all with open face, beholding as in a glass the glory of the Lord, are changed into

the same image from glory unto glory even as by the spirit of the Lord." Why then, we ask, as subjects of the King, be content to live below your privileges. "As many as are led by the spirit of God, they are the sons of God." "But the flesh lusteth against the Spirit and the Spirit against the flesh, and these are contrary the one to the other." "Now, the works of the flesh are these: Adultery, fornication, uncleanness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, REVELINGS AND SUCH LIKE." But "they that are of Christ have crucified the flesh with the affections and lusts." Oh, disciple of the Holy Jesus, let us warn you against the danger of missing, through the deceitfulness of sin and the love of the pleasures of this world, the blessed experience of the full measure of the glorious liberty of the sons of God.

THE END.